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The third section—in some respects the most important of all—covers the period 1200 to 1500 A.D. and is largely taken up with the darker phase of Jewish history involving persecution, followed by expulsion or proscriptive laws. The dawn of a new era is marked by the Renaissance and the Reformation, though several centuries elapse before the movement for a rehabilitation of the Jewish citizens in the various European states actively begins. It is hardly just to call this fourth section, extending from 1500 to 1750, “a period of stagnation,” for whether from an intellectual or a political point of view, the condition of the Jews certainly represents an advance over previous centuries. Reinach properly dates the “recent” history of the Jews from the middle of the eighteenth century, and in the chapter on the French Revolution clearly shows how this event marked the turning point in their fortunes. To many readers the last chapter on the nineteenth century, which is an admirable statement of condensed writing, will prove the most interesting. In rapid survey he traces the progress and status of Jews in Europe, Asia and America. In his conclusion he touches upon some of the phases of what is sometimes called “the Jewish problem.” Reinach writes in a broad spirit, and his impartial yet sympathetic statement as to the position occupied by the Jews at the present time will commend itself to the intelligent reader. Special attention might be called to the very valuable bibliography which Reinach has attached to his book and which it is gratifying to note is far more extensive than that found in the first edition. It is to be regretted, on the other hand, that he should have omitted a chronological table which is found in the first edition, and which is both more convenient and fuller than the brief list of principal events which he has substituted for the table in the new edition. The statistical table in the first edition was no doubt defective, but instead of being suppressed in the second edition it should have been corrected and brought down to date.

Throughout his work the author is animated by the evident desire to place the facts clearly and dispassionately before his readers and this manual is, therefore, to be heartily recommended as a safe and profitable guide to all who wish to inform themselves of the remarkable fortunes encountered by a people that has made such significant contributions to religion, science and civilization.

MORRIS JASTROW, JR.

*Plutarch's Themistocles and Aristides.* Newly translated with Introduction and Notes. By BERNADOTTE PERRIN. (New York: Charles Scribner's Sons. 1901. Pp. xii, 342.)

It is seldom that a book fulfils the proposals of its preface so exactly as this. To the ordinary English reader it seeks to offer a translation which though it owns the impossibility of reproducing in English “the illusive qualities which distinguish one Greek style from another” may still bring out “the spirit of Plutarch as a writer of *Lives*: the easy and comfortable movements of his thought; his attitude toward men who are strug-

gling with great problems of life and destiny ; his amiable weaknesses as a judge of historical evidence ; his relish for the personal anecdote and the *mot* ; his disregard of the logic and chronology of events ; his *naïve* appropriation of the literary product of others ; his consummate art in making deeds and words, whether authentic or not, portray a preconceived character,—a more or less idealized character ;”—and finally to convey an impression of that “atmosphere of bountiful literary tradition which Plutarch amply breathed before and as he wrote.” To lovers of Greek history, notes and translation may show how the stories of great events gained and lost in the retelling, how reputations rose and shrunk in the fashions of tradition and “how for six centuries romance and invention went on weaving their unsubstantial robes around the dim figures of the man of genius and the man of mediocrity.” To students and teachers in the schools and colleges they may afford a welcome opportunity “of getting behind the stereotyped phrases of the ordinary manual of Greek history into that stimulating atmosphere of doubt and uncertainty before conflicting testimonies which nourishes the judgment rather than the memory.” To the professional student of Greek history the book modestly ventures to appeal only as an opportunity to compare his own opinions with those the author has formed, after weighing evidence accessible to both. But to the professional student of modern history it does most confidently appeal for so much attention as may convince him, if not already convinced, “of the substantial identity of the problems and methods of historical research in fields so remote from each other as this from his.” Under every count the book’s appeal is justified by its works, and will be heard.

The demand for a new translation of the *Lives* is imperative. No other Greek work is or ever has been so much read in English form as this. The version of Sir Thomas North (1579) spoke to the Elizabethan age ; it was Shakespeare’s Plutarch and is a classic. But it was a translation from the French not the Greek, and for that matter has long since passed to its place among the monuments. The Langhorne translation (1770) with its mingled flavor of class-room rendering and gentle paraphrase has long since passed out of use. The translation which first appeared in 1683 under the name of Dryden and in 1859 took new lease of life through the revision of Arthur Clough served more than any other the use of the last generation. Its style is tedious and heavy ; Plutarch’s long concatenation of clauses it reproduces with patient faithfulness ; the easy tone of conversation, whereby the sentence structure is redeemed, it fails to catch. As an exhibition of faulty bony structure it is a success, but the ameliorating flesh is not there. If there be however anywhere difficulties of interpretation, there is no lack of the obscuring gauze or convenient padding

Perrin’s version may always be relied upon for accuracy ; it is always finely responsive to the subtlest values of particle, tense, vocabulary,—and seldom at the expense of good, straightforward English. Its distribution of Plutarch’s rambling periods into clear English sentences is

accomplished with a cleverness of art worthy of all admiration, an admiration which those will best know how to render who have ever set themselves to the task of turning one of the biographer's paragraphs into genuine English.

Half the volume is occupied with the notes. These are scholarly, and never pedantic. All that the average non-professional reader can fairly ask for by way of explanation is generously offered. The strength of the annotation goes toward establishment of the historical background, toward measuring the departure of story from history and tracing the motives of the departure. Skepticism has full hearing; not always, we fear, Plutarch. Whatever is left standing can at any rate be safely regarded as history, and furthermore it must be said that though Plutarch is continually denied credence, it is done in so kindly and withal so charitable a spirit that the genial old Bœotian would scarcely take it amiss himself. Investigators in the field of modern history are likely to find these friendly little encounters between Plutarch and Perrin the most interesting and instructive portions of the volume.

The introductory essay on "Plutarch the Biographer" is a model for its kind both as to matter and to style. It is the most readable, and I believe also the sanest estimate of the great biographer and his works that exists. The separate essays on "The Themistocles" and "The Aristides" are valuable as containing the clearest available summary of the sources of these writings and of the method of their use. The essay on "Biography before Plutarch" might well have lain in fermentation somewhat longer.

BENJAMIN IDE WHEELER.

*Justinien et la Civilisation Byzantine au VI<sup>e</sup> Siècle.* Par CHARLES DIEHL. (Paris: Ernest Leroux. 1901. Pp. xl, 692.)

THIS volume belongs to a class of encyclopædic works which is attractive and useful to the historical student. While it can hardly claim to be an original contribution to our knowledge, it yet brings together into an available form the most important materials which belong to the period under consideration. Special students in art, law and religion might desire more exhaustive discussions in their respective fields of inquiry. But it is difficult to imagine how a more comprehensive and scholarly survey of the whole range of Byzantine culture could be given in a single volume. The work is one of a series entitled *Monuments de l'Art Byzantin*, published under the direction of the Minister of Public Instruction and Fine Arts. The author is familiar with the subject of which he treats. For fifteen years he has been an assiduous student of this and allied topics, and he has in that time published a number of volumes in the archæological field. The results of his special studies are conspicuous in the pages before us, which may be regarded as an epitome and culmination of his previous labors.

The present work shows the author to be not only a critical observer of historical facts, but a broad historical scholar who has thoroughly